

MINUTES

OF THE

THIRTY-FIFTH ANNUAL SESSION

OF THE

Rolling Spring Baptist Association,

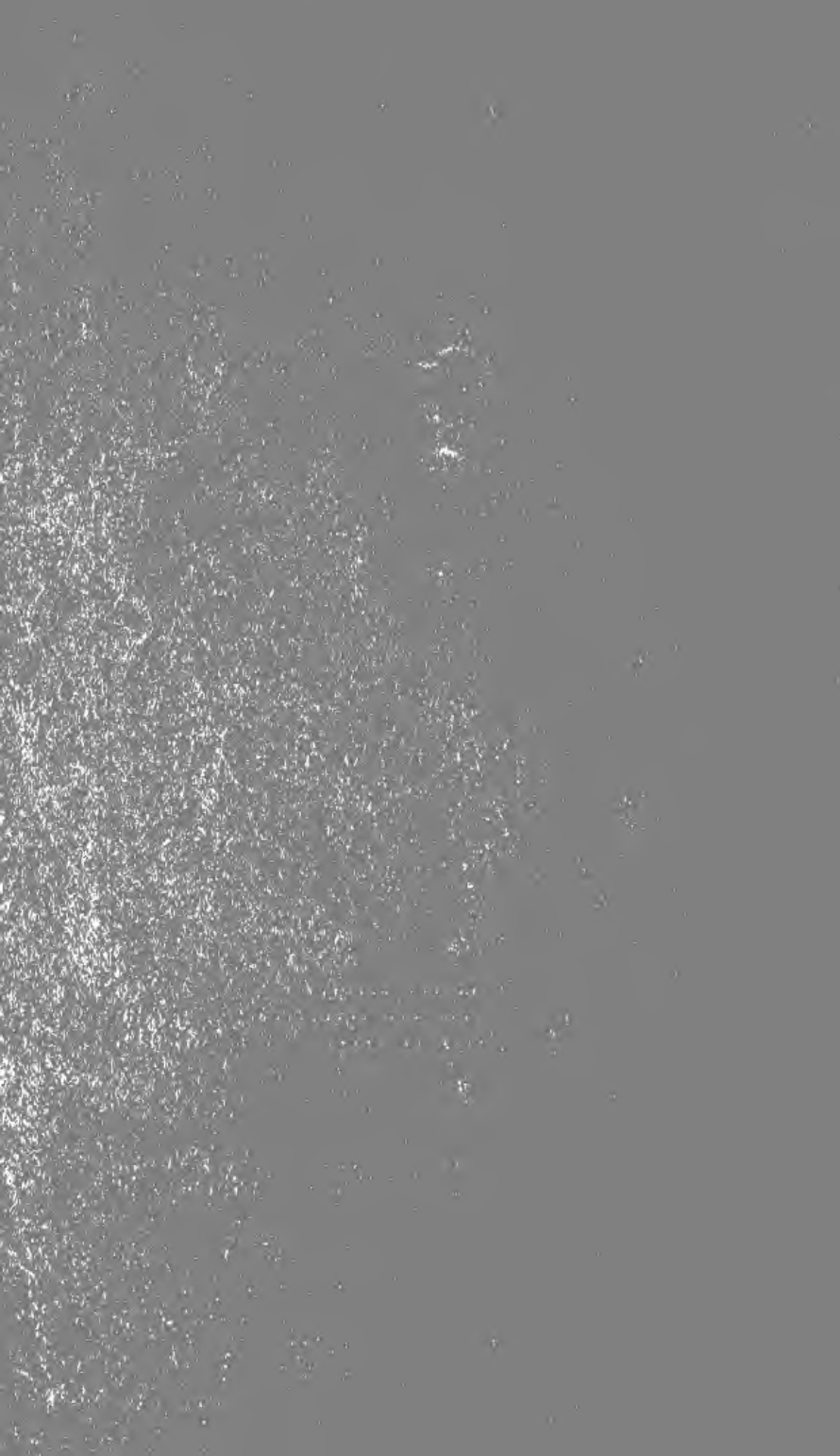
HELD WITH

BETHSAIDA CHURCH, CLEBURNE CO., ALA.,

OCTOBER 23, 24, 25, 1894.

J. A. SHADIX, Moderator.....Shinbone, Ala.
J. H. FULLERTON, Clerk.....Delta, Ala.
A. M. SMITH, Treasurer.....Rocky Mt., Ala.

The next session of this body will be held with Mt. Olive Church, on Tuesday, after the fourth Sunday in September, 1895.



MINUTES OF THE
BOILING SPRING BAPTIST ASSOCIATION.

1894.

On Tuesday, October 23, 1894, the Boiling Spring Baptist Association convened its thirty-fifth annual session with Bethsaida Church, Cleburne county, Ala., at 11 o'clock a. m.

The introductory sermon was preached by Revs. W. O. Jenkins and J. A. Shadix from the 9th ch. 36 v. of St. John, "Who is he Lord that I might believe on him." After prayer by Bro. S. J. Ingram, sung "There is a Fountain Filled with Blood." Adjourned one hour for refreshments.

EVENING SESSION.

The messengers assembled in the church and at the request of the clerk, Rev. T. H. Howle called the body to order, and after singing "All hail the power of Jesus name" were led in prayer by Bro. J. W. Bates. Brethren E. Miller and B. O. Bridges were requested to receive, and Brethren F. J. Ingram, Jas. A. Wright and B. O. Bridges to read the letters from the churches.

Messengers were enrolled as follows:

BETHEL—B O Bridges, J J Swope, J C Wade, L W Miller.

BETHSAIDA—Stephen Nixon, J A Robertson, J M Duffy, M S C Dover.

BETHLEHEM—D A Long, W D Hood, W P Humphries.

CHRISTIANA—J H Taylor, J L Duke.

EBENEZER—

GOOD HOPE—Isaac Haynes, W E Ragan, Ezra Barnette.

JENIFER—W H Medlock, P W Cotton, J M Wheeler, L L Dameron, Joseph Cotton.

LINE HILL—J D McClurkin, Mark Pointer.

MT. MARIAH—J A Preston, F J Ingram, A J Preston, A M Smith.

MT. OLIVE—F C Fulton, A T Sparks.

NEW HOME—J M Smith, W D Gann, N M Daniel.

PLEASANT GROVE—J O Peek, H H Reeves.

PROVIDENCE—W R Patterson, J E Langley.

PINE GROVE—J O Smith.

RAMAH—S B Smith, J D Ingram, J H Fullerton.

SALT CREEK—J L Hughs, Jas A Wright.

UNION—J A Dover, T C Strickland, W J Davis, W M McKay, G B Shadix.

Rev. T H Howle announced a permanent organization in order and requested Revs. W T Davis and W O Jenkins from the Cary to act as tellers in the election of officers. A motion by Rev. J A Shadix to elect by acclamation was lost. The election resulted in the choice of Rev. Jas A Shadix Moderator, and J H Fullerton, Clerk. Brother Howle then introduced the Moderator elect, who in brief and appropriate remarks accepted and announced the body organized and ready for business.

1. Read the rules of decorum.

2. Called for petitionary letters.

3. Called for correspondents, and received Revs. W. T. Davis, W O Jenkins and Dr. Geo. Bartlett from the Cary Association. Appointed a committee on devotional service consisting of H H Reeves, J M Smith and A T Sparks to confer with this church. Appointed committee on finance, F J Ingram, Isaac Haynes, B O Bridges. Vacancies on standing committees were filled by adding as follows: Destitutions, H H Stephens, Stephen Nixon, L L Dameron; Home Missions, W D Gann, J A Preston; State Missions, F J Ingram, J C Wade, W L Medlock; Sabbath Schools, J W Bates, G R Shadix; Publications, D A Long; Obituaries, A M Smith, J C Crowder.

Devotional committee reported Brethren W H Preston and S J Ingram to preach at 7:30 o'clock. After singing "Did Christ o'er Sinners weep" the benediction was offered by W H Preston, and the body adjourned to meet at 9 o'clock a. m.

SECOND DAY—MORNING SESSION.

The Association was called to order by the Moderator at 9 o'clock, and after reading 15th ch. of St. John, "I am the true vine," singing "Over Jordan we shall meet," and prayer by Bro. W H Preston, proceeded to business.

1. Renewed the call for correspondents.

2. Extended an invitation to visiting brethren.

3. Bro. Stephen Nixon from the Committee on Destitutions, called for further time, which was granted.

4. On motion of Rev. T H Howle requested Rev. W T Davis, from the Cary Association, to preach the missionary sermon at 11 o'clock.

5. The Home Mission report was read by the clerk, and discussed by W T Davis, W O Jenkins, T H Howle.

6. A second reading of the report was called for by J D Johnson, and further discussed by J W Bates, E Miller, J D Johnson.

7. The Moderator announced the hour for preaching had arrived.

8. After singing "Iv'e heard them sing again and again," adjourned for 15 minutes. The messengers with a large concourse of people reassembled in the church and after singing "On Jordan's Stormy Banks I Stand," and reading the 13th ch. of 1st Cor., were ably entertained by Rev. W. T. Davis on the subject of Missions, from 18th v. of the 17th ch. of St. John, "As thou hast sent me into the world, even so have I also sent them into the world." After singing "Jesus Lover of my Soul," adjourned one hour for refreshments.

EVENING SESSION.

The messengers reassembled in the church, sung "A charge to keep I have" and were led in prayer by J C Crowder. The Home Mission report was further discussed by Rev. J. A. Shadix and adopted. The Foreign Mission report was read by its chairman J A Wright and after discussion by T. H. Howle, W. T. Davis, W O. Jenkins, J D Johnson, D A Long, Bro. Jas. A. Wright took up a collection for foreign missions amounting to \$4.61. Devotional committee announced that Rev. T. H. Howle and J D Johnson would preach at night. Sung, "O Love Surpassing Knowledge, O Grace so full and free." Benediction by Rev. W. H. Preston.

The body adjourned until 8:30 a. m.

THIRD DAY—MORNING SESSION.

The body was called to order by the Moderator, and "O Home, Dear Home" was sung. Prayer by J W Bates.

Report on Destitutions was read by the clerk and discussed by Brethren T. H. Howle and J. A. Wright.

A motion to amend the report by striking out the

clause, "We recommend the Association look after their needs" was lost. Brethren J. A. Shadix and J. W. Bates volunteered to preach to said church as often as they could this year, and the report was adopted.

The Sabbath School report was read by the clerk, discussed by W. T. Davis, T. H. Howle, B. O. Bridges. The report was amended by adding the following: "We recommend our Sabbath Schools to use the literature published by the Southern Baptist Convention at Nashville, Tenn."

Finance report was read and adopted.

Treasurer's report read and adopted.

Devotional Committee reported J. P. Eden to preach at 11 o'clock, and Bro. J. A. Shadix to preach the introductory sermon at the next session of this body.

Report on Temperance was read by T. H. Howle, and spoken to by Brethren W H Preston, W O Jenkins, J W Bates, J D Johnston, J A Preston, J A Wright and W T Davis. Bro. J A Preston rose to a point of order.

On motion of J D Johnson suspended the order of business and received Brethren J C Thrower, W H J Campbell, A N McCormick as correspondents from Cedar Creek Association. After further discussion the foreign mission report was adopted. A motion of J A Wright to change the time of meeting of this body to Friday, before the fourth Sabbath in September, was discussed, when T. H. Howle moved to amend the motion by saying Saturday, before the fourth Sunday in September. Bro. J. D. Johnson moved to amend the amendment by saying Tuesday, after the fourth Sabbath in October. A motion of T. H. Howle to table the motion and amendments were lost.

Adjourned one hour for refreshments.

At 1 o'clock reassembled in the house. Sung "Down at the Cross O Lord I Fall." Prayer by Bro. B. O. Bridges and proceeded to business. Brother B. O. Bridges offered the following as a substitute for Bro. Wright's motion: That we meet on Tuesday after the fourth Sabbath in September in each year, which was adopted. Report on State Missions was read by Bro. F. J. Ingram and spoken of by T. H. Howle, J. C. Wright, W. H. Preston, J. D. Johnson, J. M. Snow, F. J. Ingram and adopted. Brother W. L. Hood, from the Committee on Publications, asked further time, which was granted, and T. H. Howle was added to the committee.

Report on obituaries was read and spoken on by J A Shadix, T H Howle and adopted.

Resolutions of thanks was offered by A. M. Smith and adopted.

Report on Publications read and adopted.

Petitions for the next session of this body being made by Mt. Olive and New Home the question was left to a standing vote and Mt. Olive was chosen.

Appointed correspondents to sister associations:

Cary—T H Howle, F J Ingram, J A Shadix, J M Smith, W M McKay,

Arbacoochee—H H Stephens, W D Gann.

Coosa River—J M Snow, Asa Allen, J A Wright, J W Bates.

Cedar Creek—T H Howle, J D Johnston, Stephen Nixon, J W Bates.

Calhoun—J A Wright, J W Bates.

Appointed Rev. T H Howle delegate to the Southern Baptist Convention, and W M Garrett, J D Johnson, J A Shadix, J A Wright and B O Bridges to the State Convention.

A motion of T. H. Howle to offer prayer in behalf of the bereaved families and the afflicted family of the former Moderator (W. M. Garrett) was adopted. Sung "How firm a foundation ye saints of the Lord."

Extended the parting hand. Prayer by T. H. Howle and adjourned to meet with Mt. Olive Church, on Tuesday, after the 4th Sunday in September, 1895.

J. A. SHADIX, Moderator.

J. H. FULLERTON, Clerk.

Resolved, That the thanks of this body be tendered to Bethsaida church and surrounding community, for their hospitality and friendship shown us during the present session of this body.

ORDAINED MINISTERS AND THEIR POSTOFFICES.

A F Allen, DeArmanville.	J W Bates, Anniston, Ala.
J W Chandler. Eastaboga.	C G Crowder, " "
T H Howle, Delta, Ala.	J P Eden, " "
H H Stephens, Delta, Ala.	E Miller, Oaklone, " "
J D Johnson, Chulafinne.	W M Garrett, " "

(6)

J T Dameron, Jenifer, Ala.	J G Nall, Silver Run, “
C C Barrette, “ “	J W Stevens, Barfield, “
L P Hodnett, Christiana.	H C Knight, “ “
J A Shadix, Shinbone.	

LICENTIATES.

C M Smith, Delta, Ala.	Adam Gorman, Oxford, Ala.
R G Davis, Eastaboga.	J S Moore, Barfield, “
P T Chandler, “	Wm. Odell, Oxford, “
L S Reaves, Anniston.	Samuel Taylor, Rocky Mt.
L M Segers, “	S J Ingram, “ “

COMMITTEES TO REPORT AT NEXT SESSION.

Destitutions—J G Nall, J T Henderson, W B Greggs.

Home Missions—W P Humphries, Hiram H Reeves, J D Ingram.

State Missions—L W Miller, J A Wright, Stephen Nixon.

Foreign Missions—W M Garrett, S J Ingram, Jas Word.

Sabbath Schools—F J Ingram, L P Hodnette, J M Smith.

Temperance—T J McClintock, J D Johnson, T F McCollough.

Obituaries—J H Fullerton, T H Howle, F J Ford.

Answer Querries—B O Bridges, W H Medlock, P W Cotton.

Executive Committee—A M Smith, P J Atchinson, A T Sparks.

Publication—J T Dameron, J A Dover, Newt Fulton.

REPORT ON SABBATH SCHOOLS.

Your committee are really gratified to be able to report that the interest in the Sabbath School cause is growing very rapidly within our bounds. We find from the letters of the different churches read yesterday that there are only five churches connected with the Boiling Spring Association but what have flourishing Sabbath Schools. Brethren we should be greatly encouraged to press forward in this cause, the great auxiliary to the church of the living God. Each minister and every lay member of this Association should bear in mind constantly the command for us to bring up our children in

the nurture and admonition of the Lord. We recommend our Sabbath Schools to use the literature published by the Southern Baptist Convention, Nashville, Tenn.

E. MILLER, Chmn.

TEMPERANCE REPORT.

Your committee have had under consideration the subject of Temperance, and after careful investigation have arrived at the following information and submit the same. Temperance, well defined, means moderation in all things. But to treat the subject after the order of former reports submitted to this body, we would logically be forced to assume the negative and treat it accordingly. The negative would therefore mean immoderation in all things. But as we understand the demand on us is specific, we shall especially confine our report to the effects which result from the evils of strong drink. If you will suffer it, the language of Webster, the great statesman, gives an encyclopedia in the following quotation: "Intemperance is the grievous sin of our country, it has destroyed more lives than wars, famines and pestilence." And if we would listen to divine admonition we hear it speak in the catalogue of vices that no drunkard can enter the kingdom of heaven. The inspired prophet asked the question, (Prov. 23 ch.), "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without a cause? who hath redness of eyes? The answer is given. "They that tarry long at the wine." The divine injunction comes to us in language not to be misunderstood. "Look not upon the wine when it is red, nor when it giveth its color in the cup. It biteth like a serpent and stingeth like an adder." In the Book of Hebrew we can also find another woe pronounced, namely, "Woe unto him that giveth his neighbor drink, that putteth the bottle to him." We again hear speaking in thunder tones, "Touch not, handle not the unclean thing." And, again, "If sinners entice thee consent thou not." We should take the alarm and beware of the house of banquetry, lest we be like unto Belshazzar who saw the end of all his glory by the handwriting upon the wall. Intemperance works the work of death to soul and body; robs of life, health and property, and entails upon posterity all the misery incident thereto, and bears

prematurely our bodies to the charnel house. To quote Bro. Turner: "One of the greatest evils of modern civilization is the saloon; drinking and drunkenness are bad enough, but an institution devoted to encouraging drinking habits and concentrating the evil effects of inebriety is much worse." Nations of other ages have been cursed and ruined by strong drink; what then shall the great states of today expect when strong drink is made a source of public revenue, and when a licensed and powerful institution is supported for the besotting of the people? The educational power of the saloon is very great. The history of the last twenty years show that saloon influence has been on the increase despite all that has been done by temperance lecturers and moral suasion. "In the United States," says the Voice, "the consumption of beer has increased since 1840 1,675 per cent.; of wine, 400 per cent.; ardent spirits 200 per cent. During the same period the population increased 200 per cent." Such facts demonstrate the insufficiency of the common methods in use in fighting the saloon. There is another standpoint from which to reckon the power of the saloon—the force engaged in the liquor traffic. In 1890 there were in the United States 1,466 rectifiers, 189,002 retail dealers, 4,416 wholesale dealers, 2,156 brewers, 107,798 retail dealers in malt liquors, a total of 308,535. This makes no account of bar drummers, bar tenders and other employees, which will probably double the number and approach 2 per cent. of the entire adult population. In the two hundred thousand saloons of America doubtless more than a million of voters daily receive pernicious influence.

Says Bro. W. B. Crumpton: "There is an awful responsibility on the preachers of this country. They are watchmen upon the walls. When they see the sword coming they must sound the alarm." The sword has come, where are the watchmen? The liquor power has the country by the throat. Political parties are in its grasp. Legislatures are under its control. Many times the judge upon the bench and the solicitor for the State are its servants. Grand jurors and sheriffs are often its faithful allies. In many towns and cities the mayor, council and police are its aiders and abettors. It dictates candidates and elects them. It takes charge of the public schools in many places and raises its brazen face as the friend of education. It flaunts its bloody banner de-

fiantly in the face of temperance workers and challenges them to do their work. It is intrenched behind statutes which make it the pet of the nation. With twenty names upon a petition it can set up its infamous business in the midst of a thousand opposers. The country grows poorer, the liquor king gets richer. Where are the watchman? What are they doing? Occasionally the sin of drunkenness is held up, but not a word about the drunkard maker; never a word about the State partnership with the still and saloon; never a word about the awful sin of educating our children on blood money; never a word to show how the hideous monster has entwined himself about the officers of the law, and sucking the very life blood of the nation; never a word to show that the money paid for the privilege is more than lost in court cost. The drunkard, the liquor vender, the man who rents his house for a bar room, the men who sign the petitions are retained as members of the churches. Where are the watchmen? If from every pulpit the alarm was sounded, and every phase of the pernicious business exposed, there would be such a stir created that the old monster would tremble on his throne. Let the tyrant fall! Men of Israel, help and we can bring him down. Will we do it? If we cannot then the pulpit has lost its power and preachers are no longer reformers. Bro. W. B. Crumpton from the prohibition Arsenal has given us an illustrated picture, showing our factory, our school, church and home, with the rum battery leveling its artillery at them. These go to make our country what it is, the land of liberty, the home of the oppressed of every nation. And as has been remarked, the government has become partner in the crime by selling the rum battery the privilege of shelling its most cherished institutions. So profitable has been its work that it paid as revenue to the government in 1893 the sum of \$127,411,931; the whole expense of running the government that year was \$383,477,954. It will be seen that the rum battery pays into the treasury of the United States one third the expenses of the government. In 1891 there were consumed in the United States 91,157,565 gallons of distilled spirits and 977,479,761 gallons of malt liquor. In the manufacture of liquors in 1890 there were used 25,202,901 bushels of grain, the money value of which was \$1,200,000,000. One boy out of every five families must be annually sacrificed to run the rum bat-

tery. Without the raw material the rum factory must suspend. Let us stop the supply business. Have you a boy brother that you can offer to keep this powerful licensed institution in motion. An army of 2,500,000 drunkards goes marching on to hell; poverty and wretchedness follow in their train. The State and municipal tax on the sale of liquor for 1890 was about \$41,272,000. The number of dealers in liquor in the U. S. was 254,469 in 1891. In many of the States the liquor dealers are numerous enough to decide the elections. The partial investigations allowed in some of the States show that fully 84 per cent. of the crimes committed are due to liquor. Then probably 75 per cent. of the cost of courts is chargeable to the same cause. Who will undertake to estimate the wretchedness of the ruined homes, the pauperism, insanity and self-murders which are directly traceable to the liquor curse? How long, O Lord, how long, will thy people keep silent?

T. H. HOWLE, Chmn.

THE WHISKEY SELLER.

Of all the crimes that ever was done
 Selling of whisky is the greatest one,
 Its caused more sorrow, pain and woe,
 Than every other crime I know.

He has robbed the rich man of his store
 And caused him to beg from door to door,
 You caused his wife to cry and mourn,
 Because she had no more of her own.

He has robbed the poor man of his rights
 And caused him to lie in the rain all night,
 He has caused his wife to cry and mourn,
 Because she had no more of her own.

He has caused his children bitter cries
 And tears to flow from their mother's eyes,
 He has caused his children to cry for bread
 And oftimes hungry sent to bed.

He has robbed the strong man of his strength
 And thrown him in the mud full length,
 He has left him there to curse and roll,
 As though he cared not for his soul.

He has robbed the statesman of his brain
 And filled his head with an aching pain.
 He is oftimes in the gully found
 Feeling upward for the ground.

You have gone so far on your career
 You will have to account I greatly fear,
 You have led so many men astray
 You will have to account in the judgment day.

(This poetry was quoted by Rev. W. H. Preston in discussing the temperance report, and on motion of T. H. Howle was adopted as part of the same.)

HOME MISSIONS.

Dear Brethren: We find the Home Mission Board makes a most gratifying showing for the year ending April 30, 1894. More than 300 laborers; 4,470 have been baptized and 4,039 added by letters, making a total of 8,509 added to the churches. Besides this work 429 Sunday Schools have been established; 52,197 religious visits were made; 633 new churches were constituted; 67 houses built; 1,150 bibles and testaments distributed, and 390,750 tracts distributed. More than \$70,000 has been raised, of which, sad to say, Alabama has raised less than \$4,000. Among the Indians we now have 301 churches, with an aggregate membership of 13,844. Many whites moving into this territory need the attention of this board. The board needs the sympathy, prayers and enlarged contributions of all our people. What a vast work it is possible for this board to accomplish, if the Baptists would only place the means in its hands, which they are fully able to do. "Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine. Upon the first day of the week let every one of you lay by him in store as God hath prospered him or her, here is that withholdeth more than is meat. But it tendeth to poverty; the liberal soul shall be made fat, and he that watereth shall be watered also himself. God loveth a cheerful giver. Brethren, if we have obeyed the word we have brought up our bounty; if not the word is against us. Peter said, "What was I that I could withstand God?" Brethren, What are we that we can withstand God?

Respectfully submitted,

JAMES A. SHADIX.

STATE MISSION REPORT.

Your committee on State Missions submit the following report: Your committee is gratified to state that the report of our State Mission Board shows an increased interest in the State mission work. On examination of the statistical report we find that the amount received by the board for missionary purposes for the convention year ending June 28, 1894. was \$4,869.28, which notwithstanding the hard times, is within \$300.00

of the amount reported for the same period of time for the preceding year. We find that the board has given as much for foreign missions as in any year of the past, except two, and one of them was the Centennial year.

The evangelical and colportage work which is being done by the board is encouraging. Through the assistance of the board the gospel has been and is now being preached where it is greatly needed in our State. Numbers have been supplied with bibles, which we are to report and for which we feel thankful to God. Brethren, let us continue this great work in our beloved State by complying with the requisitions of our Divine Master. The Gospel secures to humanity the only hope of life and immortality. Then let us help to carry the "Glad Tidings" to every darkened home in the land.

Respectfully submitted,

F. J. INGRAM, Chmn.

REPORT ON FOREIGN MISSIONS.

The Foreign Mission Board of the Southern Baptist Convention does work in six foreign nations, namely, Mexico, Brazil, Italy, Africa, China, Japan. There are in these fields 94 missionaries and 91 native assistants, making in all 185 missionary workers in these foreign fields. There are 84 organized churches, 211 mission stations, 3,328 members, and this year added 629 by baptism.

During this Conventional year extending from May 1893 to May 1894, great progress has been made, and the increase greater than in former years in Mexico, Brazil and Africa. In Italy, China and Japan good, but not so great as in the first three fields named. The outlook in all our foreign fields is bright and most promising.

The whole world is now open for the proclamation of the gospel. The minister is free to preach the gospel in all nations on the globe. The only obstructions to the gospel come not from the governments but from the priestcraft and the unbelief of the people who are joined to their idols, and "whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them." Of the fourteen hundred millions of people now living on our globe, eight hundred millions are today in heathen darkness, never heard the gospel and are at

this hour crying out for the bread of life. Today one-third of the world's population is Christianized and two-thirds are Heathenized Men of God. Missionary Baptists, what say you to that. Last year the churches of the South gave to the foreign mission cause \$906,332.29 to pay the expenses of 185 missionary workers, print bibles, build churches, etc., and what is that to the great work that is to be done? It is about as a drop to the bucket.

Eight hundred millions of people crying for the bread of life and here in the South over one million and a quarter of white Baptists gave only \$106,000, seven cents per capita, to foreign missions—to answer the Macedonian cry, "Come over and help us." Seven cents per head, and the man gives \$7.00, \$14.00 or \$21.00 for his year's supply of tobacco at a low estimate. We pay more for tobacco than we give for all the missions.

One bright side is, the whole heathen world is tired of their idols and old religions and are looking and waiting for Christ and his gospel to relieve them.

Shall we not help take the gospel to them. You love the heathen seven cents worth. Never sing again:

"Fly abroad thou mighty gospel,
Win and conquer, never cease."

until you give something to make it fly.

To convert the heathen without money is a physical impossibility. Missionaries do not feed on the winds, nor weave garments from the clouds. They do not fly in the air, but sail in ships. Bibles are not printed on the leaves of the forest with the dewdrops of the morning. Fill the water pots, our duty; results, God will change the water into wine. Fill the missionaries pockets with money for expenses—fill the heathen lands with missionaries and bibles—then the Lord will change the lion into the lamb, the raven into the dove, the thirsty land into springs of water, and the desert shall rejoice and blossom as the rose.

JAMES A. WRIGHT, Chmn.

REPORT ON OBITUARIES.

Your committee regret to chronicle the death of our beloved G. H. Preston and T. M. Hays. Brother Preston was 67 years old, joined the church in 1859, lived a devoted christian life, was licensed to preach the gospel

by Ramah church in 1893, was very zealous in his calling until death. Brother Hays was a deacon of Christiana Church, and served the church faithfully for many years. Brethren while we bow in humble submission to the will of the Divine Master, we feel sadly the loss of our beloved brethren. We can console ourselves and the bereaved families with our expression of a firm conviction that they have passed from labor to eternal rest, and extend to them our heartfelt sympathies, and commend them to the tender mercies of the God the brethren so delighted to honor and serve.

How sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and harp in hands
To meet one another again.

J. D. JOHNSON, Chmn.

DESTITUTIONS.

Your committee submit the following report: After a careful examination we find all the churches supplied with pastors except Ebenezer, which is not represented in this body. We find there were forty-one members reported one year ago. We recommend that this body see something about their needs. H. H. STEPHENS, Chmn.

REPORT ON PUBLICATIONS.

The Committee on Publications recommend the Alabama Baptist, The Foreign Mission Journal and the Home Fields, as good journals to be in every Baptist family in our bounds. We also recommend the use of the Sunday School helps published by the Southern Baptist Convention. They will be very beneficial to the superintendents, teachers and pupils.

Respectfully submitted,

W. D. HOOD, Chmn.

REPORT OF FINANCE COMMITTEE.

Your committee on finance submit the following report:

We find for minutes.....	\$24 85
For Foreign missions.....	10 61
For Home missions.....	2 81
State Missions.....	3 05
Missions.....	26 22
Total.....	\$67 54

Respectfully submitted,

F. J. INGRAM, Chmn.

TREASURER'S REPORT.

Dr. Oct. 19, 1893 to amount on hand.....	\$81 26
Cr. Oct. 26, 1893, sent to Sec'y State Mission Board.....	66 11
Dr. Oct. 26, 1893, indigent minister's fund.....	14 40
Dr. Oct. 26, 1893 missions.....	75
Dr. Oct. 23, 1894, interest on 14.40.....	1 15
Oct. 23, 1894, Rec'd of finance committee.....	67 54
Cr. by amount paid clerk.....	24 85
Amount on hand.....	\$58 99

A. M. SMITH, Treas.

STANDING RESOLUTIONS.

Resolved, (1) That any member of this Association in good standing may consider himself a correspondent to any association he may visit.

Resolved, (2) That we allow the clerk \$10.00 for his services and the balance be apportioned for minutes.

Resolved, (3) That this Association is in profound sympathy with all movements which look to the suppression of the sale and use of intoxicating liquors.

Resolved, (4) That we recommend our churches to exclude from their fellowship any member who in any way aids in the making, selling or licensing of ardent spirits.

Resolved (5) That it is the sense of this association that the reported desecration of the Sabbath day by members going to and from market is totally at variance with the sacred scriptures, and should not be tolerated.

Resolved, (6) That each minister of this Association be requested to have as many as two appointments each month during the next Associational year.

RULES OF DECORUM.

1. The Association shall be opened and closed with prayer.

2. A moderator and clerk shall be chosen by the suffrages of the members present.

3. The Moderator shall be deemed a judge of order and shall have the right to call to order at any time.

4. Any member not satisfied with his decision or any point of order may appeal to the association on the same day but at no other time.

5. But one person shall speak at a time, and he shall rise to his feet; and on obtaining leave, proceed to speak not exceeding fifteen minutes at any time, without leave from the association.

6. The moderator, when addressed for leave to speak shall signify the same by naming the person or otherwise.

7. No member shall be interrupted while speaking unless he departs from the subject or uses words of personal reflection; and every motion made and seconded shall come under the consideration of the association, except it be withdrawn by him that made it

8. Every case taken up by the association shall be first decided or withdrawn before another is offered.

9. When anything is taken up by the Association, after allowing time for debate, the Moderator shall take the question by yeas and nays.

10. The Moderator shall pronounce the decision of the body immediately after it is decided.

11. No member shall depart during the services of the Association without leave.

12. The appellation of "Brother" shall be used in our addresses to each other.
13. The names of the members shall be called as often as the association may direct.
14. No brother shall be allowed to indulge in any practice that has a tendency to interrupt in time of public speech.
15. The Moderator shall be entitled to the same privileges of speech as any other member, provided he appoints some other to his seat while he is speaking but shall not vote unless the association is equally divided.
16. Any person breaking this Decorum shall be reprov'd at the discretion of the Association, but only on the day the breach is made.
17. All cases coming before the association shall be decided by a majority of members present, except the reception of churches in our union, which shall be unanimous.
18. The rules of Decorum shall be read at the opening of each session of this body.

DIRECTORY.

1. Receive and read letters from churches.
2. Elect Moderator and Clerk.
3. Call of Petitionary Letters.
4. Appoint committees to report during the session.
5. Call for Correspondents.
6. Read Rules of Decorum.
7. Hear Reports of Standing Committees.
8. Give instructions on Appropriations.
9. Call for Resolutions.
10. Appoint Standing Committees.
11. Hear Committee on Finance.
12. Hear Executive Committee.
13. Hear Report of Treasurer.
14. Arrange for Printing Minutes.
15. Miscellaneous Business.
16. Correct Minutes and adjourn.

CONSTITUTION.

ARTICLE I. The ordained and licensed ministers, together with the lay members who are regular chosen delegates, and who are in good standing in our union, shall compose this Association. Ministers are not considered as delegates, but are considered as members, and have the same privilege of debate and vote as other members and of performing any other duty assigned them by the body.

II. The members so chosen shall produce letters or other evidences from their respective churches certifying their appointment, together with the state of their churches since their last representation.

III. The members thus chosen and convened shall be called the Boiling Spring Baptist Association.

IV. The association shall sit as an advisory council, and shall have no power to lord it over God's heritage, nor infringe on the eternal right of the churches, but shall have power to withdraw from any church proved to be unsound in faith and practice according to the Scripture; and any church that fails to represent itself for two associational meetings shall be deemed in disorder. It shall then be the duty of the association to appoint two or more brethren to visit said church to ascertain the cause of its delinquency, and to report the same to the next association.

V. If one church commits an offense against another, it shall be the duty of the offended to labor with the offender; and if it fails to obtain satisfaction, it shall call the aid of two or more sister churches; and if satisfaction cannot be obtained, the aggrieved church may lay the cause before the association for advice; and if a serious difficulty should arise in an individual church, which after due labor, it cannot reconcile, it may call to its aid two or more churches of its union, and if the difficulty be not then removed, it shall be the duty of the church to bring the case before the association, to be acted upon as above prescribed; but the association shall take cognizance of no case unless a due course of procedure shall have been taken.

VI. Any church desiring admittance into this union shall petition by letter and messengers, and, if found orthodox, shall be received by the association through the Moderator's giving the messengers the right hand of fellowship.

VI. Each church in our union shall have three delegates until it has fifty members, and then one additional delegate for every twenty-five members after the first fifty.

VIII. Any church has a right to authorize any brother over whom it has jurisdiction to exercise in public, if, in its judgment, it may deem him worthy; but in licensing we recommend the churches to call to their aid experienced members from other churches. In case of ordination we recommend that two or more ordained ministers be called to aid in the same and that a report be made at the next Association.

IX. This Association may correspond with any Baptist benevolent institution she may deem expedient, and shall be considered a co-worker with all the missionary enterprises of the day, as far as authorized or required by the Scripture.

X. This Association shall have power at the convening of each session to elect a Moderator and Clerk, who shall hold office until the next regular election.

XI. Any amendment may be made to this form of Constitution at any time when two-thirds of the Association may deem it expedient.

XII. Any church wishing a letter of dismission shall make application therefor by letter.

The American Baptist Publication Society,

1420 Chestnut Street, Philadelphia, Pa.

WHAT IT IS.

1. It is our Baptist Bible Society—sending out 85,000 copies of the Scriptures annually and in many different languages. Supplying Missionaries, Pastors, Sunday-schools, and the Destitute. In this country there are 8,000,000 persons without a Bible.

2. It is our Baptist Tract Society.—It has distributed nearly 43,000,000 pages of Tracts. A single one of these Tracts is known to have led forty persons, in one year, to obey Christ.

3. It is our Baptist Sunday-school Society.—It has organized 9,918 new schools, and has helped multitudes of weak schools besides. A single one of our Society Missionaries organized 400 schools, out of which have sprung 100 Baptist churches.

4. It is our Baptist Colporter Missionary Society.—Our Missionary Colporters have visited 1,245,488 neglected families, or more families than there are in the five largest cities of our land together. They have baptized 24,349 persons and organized 1,085 Baptist churches.

5. It is our Baptist Book Concern.—It prints and distributes each year about thirty-six millions of Publications, little and large. It prints our Sunday-school periodicals and library books, and our Baptist tracts and commentaries, etc., and this Book Department supports itself entirely.

6. It is the property of American Baptists.—It is not a stock company. It has no stockholders. It is a missionary organization and belongs only to the Baptist denomination. All its property is for missionary purposes and all of its objects are missionary.

7. It is the helper of every other work.—Churches, Pastors, Sunday-schools, Missionaries, Visitors, Young People's Societies, and all needy work of Baptists, have long and constantly received aid from this Society, and it has many and great claims upon the most generous support, confidence, and help of all Baptists.

8. It has a Missionary field of its own and peculiar to itself.—It does not appoint pastors or maintain local churches. Its Missionary Colporters go from house to house visiting families and doing religious work among the destitute. Its Institutes are for organization, instruction, and the means of great blessings. Its aid to needy Sunday-schools, ministers, churches, and destitute and distant regions has been unceasing. It is the push and pioneer Society.

9. Its Chapel Car work has been greatly blessed of God.—Three of these Cars are now at work and carry the gospel into regions but little blessed with any religious privileges. In one year there were 1,313 sermons, 207 prayer meetings, 11 Sunday-schools, and 7 churches, from two of these Cars, and there were many hundreds of professed conversions. Meetings for women and for children were specially held and great good done in families.

10. No work is more needed, more blessed, or more economical than that of this Society.—Not one dollar of the donations of the churches or others is expended on salaries at the rooms. The masses of our population will never be reached without such work as Missionary Colporters going among the people and after the people. The great and only hope for souls and for States is the gospel of Christ in and among them.

Help this Society. Study its work and worth. Spread this knowledge among the churches and people and see to it that every church, every school, and every person contributes to help this Society. **It needs your help. It deserves it.**

CHARLES H. BANES, *Secretary.*

C. C. BITTING,

Bible and Missionary Secretary.

